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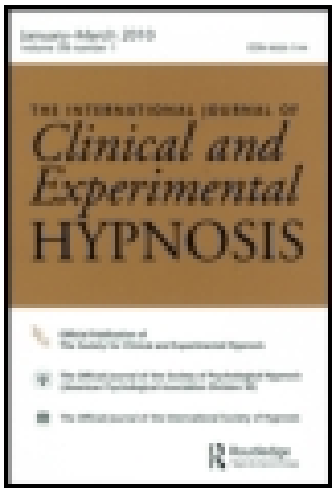

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Three dimensions of hypnotic depth

Ronald E. Shor [a b c]

[a] Laboratory of Social Relotiom , Harvard Univetsity ,

[b] Department of Psychiatry , Harvard Medical School ,

[c] National Institute of Mental Health, Public Health Service , MF-786043

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THREE DIMENSIONS OF HYPNOTIC DEPTH[1]

RONALD E. SHOR[2]

Laboratory of Social Relations, Harvard University

and

Department of Psychiatry, Harvard Medical School[3]

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In an earlier publication the writer formulated a series of twelve propositions in regard to two fundamental cognitive processes assumed to underlie hypnotic phenomena (Shor, 1959). These propositions are properly seen as an elaboration of White's dual-factor theory of hypnosis (White, 1941). The new formulations were advanced as a synthesis of many useful distinctions embedded in many theories of hypnosis. Expressly stated, however, was the conviction that more psychodynamically-oriented formulations must supplement these initial twelve propositions. In the present paper nine additional propositions are formulated which extend the present dual-factor theory to include a third factor. Each of these three factors is conceived as a dimension of hypnotic depth which may vary independently of the other two. Background material contributing to this view are certain selected writings of White (1937; 1941) and of Schilder and Kauders (trans. 1956) which will be reviewed before presenting our additional propositions.

White's Dissatisfaction with Unidimensional Measures

White (1937) became dissatisfied with unidimensional measures of depth of hypnosis when, in spite of the use of rigorously uniform procedures in his experiments, he observed two distinct and consistent *types* of hypnotic behavior among individuals capable of entering deep hypnosis. White noticed that his outwardly standard induction techniques were not uniformly perceived by his subjects. A subject's personality, he

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[2] Postdoctoral Fellow, MF-7860-C3, National Institute of Mental Health, Public Health Service.

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felt, predisposed him to select and respond to those aspects of suggestions which would fit his needs and expectations.

Ordinary hypnotic suggestions request that the subject both obey and at the same time "sleep". These two intertwined requests are not wholly consistent. Obedience requires activity and careful attention to the wishes of the hypnotist. "Sleep" requires passivity and oblivion. White believed that a subject tends to select and emphasize in his behavior one of these two somewhat inconsistent commands (to obey or to "sleep") and to de-emphasize the other. This differential emphasis on one or the other aspect of hypnotic suggestions produces two types of hypnosis—active and passive.

"The active subject behaves as if he were in a completely submissive state. He seems to fall in eagerly with the hypnotist's assertions. He does what is suggested, promptly and without urging.... He acts as if his dominant need ... were to be controlled by the hypnotist, to yield initiative, and be his willing instrument. In contrast to this, the passive subject seems bent on immobility. He can be made to move, or to wake, only by urgent efforts on the part of the hypnotist.... It does not seem that he is particularly concerned with the hypnotist and his wishes.... The passive subject behaves as if his dominant need were to enter a sleep-like state, free from the necessity of expending energy ... [and free from] resuming the responsibility of waking life." (p. 283).

In spite of their passivity and disinclination to respond outwardly, passive subjects may be no less affected than active subjects, even though they necessarily do less well on 'objective' depth rating scales.[4]

"To outward appearance [the passive subject] may appear far more deeply 'entranced' and slumberous. By ordinary rating methods, however, [the active subject] would receive a mark signifying greater depth, since he realized more readily and completely the test suggestion" (p. 280).

White concludes that the process of assigning comparative scores to all subjects on a unidimensional scale of hypnotic depth obliterates this important distinction.

"An hypnotic rank order [a unidimensional scale of depth] brings to the top (p. 286) ... at least two quite different kinds of people. It is doubtless for this reason that investigations into susceptibility conducted by correlation methods have hitherto yielded no consistent results." (p. 288).[5]

Within the confines of this one report, White does not suggest how to remedy scales of hypnotic depth to account for his active-passive

[4] Passive subjects are especially penalized on scales that measure *the amount of time* it takes to respond.

[5] White shows personality test differences between active and passive subjects, which are consistent with their hypnotic responses.

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distinction. In his larger theoretical work on hypnosis, however, two dimensions or factors of hypnotic depth are implied, which if measured separately would allow for the distinction.

In White's theory (1941) hypnosis is viewed as the result of two intertwined processes: a.) goal-directed striving, which takes place in, b.) an altered psychological state. White defines the first aspect of hypnosis as "meaningful goal-directed striving, its most general goal being to behave like a hypnotized person as this is continuously defined by the operator and understood by the subject.... Goal-directed striving [does not] necessarily imply either [conscious] awareness or intention."

In other words, the subject is motivated to take the role of a hypnotized subject and such role-taking may sink below the level of purely conscious direction. It is clear that what White here calls the "goal-directed striving" aspect of hypnosis is a direct translation of what he sees emphasized in the active subject as eager obedience.

White defines the altered psychological state, the second aspect of hypnosis, as a state of mind in which all wide cognitive frames of reference—the higher integrative and abstractive processes—are reduced. The altered state implies an obliviousness to the situation as a whole because of a temporary loss of the perceptual supports which usually give context to experience. It is clear that what White here calls the "altered state" aspect of hypnosis is a direct translation of what he sees emphasized in the passive subject as sleep-like oblivion.

One might suppose that in most hypnoses these two aspects are in relative balance—an increase in the depth or intensity of one factor is balanced by a relatively parallel increase in the depth or intensity of the other factor. However, theoretically speaking, what might one expect to happen if these two factors were to a considerable degree out of balance? It follows from our discussion that imbalance would lead to the very two types of hypnosis which White describes as active and passive. In the active subject, the active obedience factor predominates with considerably less emphasis upon the passive oblivion factor. In the passive subject, the imbalance is in reverse.

While White observed that *most* of his subjects could easily be classified as either active or passive, some other investigators have observed in their own work that *few if any* subjects clearly fit either type. (See for example Friedlander and Sarbin, 1938.) In his investigation, White used the induction procedure standardized by Barry, MacKinnon, and Murray (1931). He comments further that he "sought to allay fears by adopting an unpretentious affiliative attitude and by putting the session in the most benign possible light." (p. 287). It

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is plausible that the great proportion of clearly-distinguishable active and passive subjects which emerged in White's sample is a function of his non-threatening and affiliative procedures. A more demanding mode of hypnotic procedures may allow subjects less selection in response patterns. But whether imbalance is a frequent or an infrequent occurrence, that it may occur *at least some of the time* makes clear the desirability of keeping the obedience and "sleep" factors of hypnotic depth conceptually distinct. Also there may be practical merit in trying to *measure* both of these dimensions of hypnotic depth separately.

Schilder and Kauders' Concept of Psychic Depth

Among Schilder and Kauders' many and discursive ideas on hypnosis is found a structural formulation of the ego in hypnosis which implies a multi-dimensional conception of hypnotic depth. Reference is made to a relationship in hypnosis between two portions of the total personality. The first is that portion which enters into suggestive rapport with the hypnotist. The second portion is described as the more highly developed, central portion of the ego, an ego-ideal. Only the first portion can be said to be hypnotized; the ego-ideal is never hypnotized. During hypnosis the central portion assumes the role of observer, continuously controlling and supervising the hypnotized portion.[6]

The authors derive from this conception a quality of hypnotic experience which may vary independently of the degree of "suggestibility". This special quality is the degree to which the central, non-hypnotized portion of the personality consents to the hypnotic procedures. Such degree of consent varies considerably.

> "The central portions of the personality may assume various attitudes toward the hypnotized portions of the personality. The central personality may more or less consent to the procedure; or it may more or less assume the role of a spectator of hypnotic phenomena . . . [It] may also regard hypnosis as a game, with changing awareness of this fact." (p. 76).

Stated succinctly: the central ego-ideal may consent to the hypnotic procedures to a greater or lesser degree. At one extreme the controlling ego regards the hypnosis essentially as a game, as play-acting. At the other extreme, the ego-ideal unreservedly consents to the hypnotic procedures.

This special quality or dimension of hypnotic experience Schilder and Kauders call the psychic depth of hypnosis. This terminology dis-

[6] But this need not be in central awareness (p. 119).

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tinguishes it from the commonly held conception of depth, the degree of "suggestibility". The degree of "suggestibility" refers solely to the hypnotized portion of the personality and not at all to the relation between the two portions. Thus "suggestibility" may be extreme without the central ego being at all involved in the procedures, and conversely, the central ego may be profoundly involved in the procedures when "suggestibility" is slight. It is clear that Schilder and Kauders are here referring to two separable dimensions of hypnotic intensity: 1.) the extent of "suggestibility" manifested by the hypnotized portion of the personality, and 2.) the extent to which the unhypnotized portion becomes involved in the hypnotic procedures.[7]

Schilder and Kauders have not attempted to systematize their formulations, and thus it is difficult to tell just which aspects of their ideas are meant to refer to the psychic depth dimension and which are not. A clue is provided in the authors' presentation of an alternative manner of defining psychic depth. Psychic depth is described as the extent to which the hypnosis penetrates to the ego sphere; i.e., a reckoning of which proportion of the personality appertains to the hypnotic rapport and which to the ego center. But even with the most profound psychic depth, the central ego never loses its supervising function, and all regressions are only partial regressions. Thus we discover that the hypnotized portion may be considered in a regressed condition, but since the non-hypnotized portion is not regressed, it is best to speak of a partial regression.[8]

We must comprehend one further item of Schilder and Kauders' thinking on this matter before we can deduce what they would have ascribed to the psychic depth dimension had they chosen to be more systematic. The idea is expressed that even though psychic depth is a function of the relationship of the larger personality to the hypnotic rapport, psychic depth refers mainly to the hypnotic rapport. "The contact between hypnotist and hypnotized represents the basic hypnotic phenomenon.... The concept of psychic depth refers essentially and primarily to the hypnotic rapport."

Which other ideas presented by Schilder and Kauders would seem to fit these descriptions of the psychic depth dimension? When Schilder and Kauders say that a large proportion of the central personality unreservedly consents to the hypnotic rapport, they are inevitably saying

[7] Very shortly we shall object to the concept *depth of "suggestibility"* as being too vague, and shall substitute a more specific terminology.

[8] Gill and Brenman (1959) have recently outlined a similar conception. They refer to hypnosis as a regression of a sub-system within the ego, in the sense of Kris' concept of regression in the service of the ego. Gill and Brenman's sub-system is similar to Schilder and Kauders' hypnotized portion; regression in the service of the ego is similar to Schilder and Kauders' meaning of partial regression.

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that the central personality is profoundly involved in the subject's interpersonal attachments to the person of the hypnotist. It is now clear that this dimension of psychic depth is the feature of hypnosis so often stressed by psychoanalytically-oriented theorists: the degree to which occurs a "transference" of archaic, infantile wish-fantasies of 'magical' powers onto the person of the hypnotist. It now remains only to recognize that since psychic depth and degree of "suggestibility" may vary separately, it is desirable to measure them separately. Schilder and Kauders' comment that in therapeutic hypnosis the psychic depth, rather than the "suggestibility" depth is of primary importance intimates that this distinction is vital.

A Recognition of Three Separate Dimensions

It now only remains to observe that White's two dimensions—eager obedience and oblivion—do not cover what Schilder and Kauders meant by psychic depth. White's two dimensions, however, do roughly cover Schilder and Kauders' depth of "suggestibility". Thus we are brought to the recognition of three separate dimensions of hypnotic depth, each of which appears capable of varying independently of the other two.

White's two dimensions of depth have already been fully embraced by the writer in his original twelve propositions. We spoke there of a.) depth of role-taking[9] and b.) depth of trance. In the present paper Schilder and Kauders' dimension of psychic depth will be incorporated into our propositional system as a third factor, which we will call the dimension of archaic involvement.

Nine Additional Propositions

13. Hypnotic depth may be defined as some complex of depth along three conceptually separate dimensions. These three dimensions are: a.) the dimension of hypnotic role-taking involvement, b.) the dimension of trance, and c.) the dimension of archaic involvement.

This proposition states in formal terms the three-factor theory of hypnotic depth discussed above. The next three propositions define each of the three factors individually.

14. Hypnotic role-taking involvement depth is the extent to which the complex of motivational strivings and cognitive structurings regarding the role of hypnotized subject has sunk below the level of purely conscious compliance and volition, and has become nonconsciously directive.

In our initial series of propositions reference was made to *hypnotic*

[9] See proposition 14 for a revision of this concept.

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role-taking as one dimension of hypnotic depth. Since the publication of that earlier report, however, it became apparent that two quite different concepts were subsumed under that single rubric which we now feel bound to separate. A sharp distinction must now be drawn between the concepts: a.) hypnotic role-taking (as such) and b.) hypnotic role-taking involvement. Only the second of these two concepts do we consider a dimension of hypnotic depth.[10]

Hypnotic role-taking (as such) is the complex of motivational strivings and cognitive structurings to take as one's own the role of being a hypnotized subject. In order to be or become a hypnotized subject it is necessary that at some level an individual try to fulfill the requirements of what he perceives as the role of hypnotized subject. He must endeavor in a goal-directed, cognitively organized manner to conduct himself in consonance with his continuously evolving perception of the required hypnotic role. Responses to the directions of a hypnotist do not emerge in the subject's behavior without an adequate cognitive and motivational basis *within the subject*. The hypnotist's directions are effective because at some level these directions become translated into the subject's own cognitively structured strivings.

It is not the taking of the hypnotic role as such, however, which is a dimension of hypnotic depth. Rather, it is the extent to which whatever hypnotic role-taking there may be has become nonconsciously involved; i.e., the extent to which the hypnotic role-taking has sunk below the level of purely conscious compliance and volition and has become nonconsciously directive.

Hypnotic role-taking as such, regardless of its intensity, does not necessarily in itself imply any nonconscious involvement. Even intense hypnotic role-taking may often be an entirely conscious, deliberate, voluntary endeavor, with no nonconscious component.

When role-taking involvement deepens, a compulsive and involuntary quality derives from it. As a consequence of the progressive nonconscious involvement, the ongoing hypnotic experiences and behaviors become executed by the subject without the experience of conscious intention and often in defiance of it. The task of being a hypnotized subject has become not a consciously controlled choice.

15. Trance depth is the extent to which the usual generalized reality-orientation has faded into nonfunctional unawareness.

The concept of the generalized reality-orientation has already been expounded in our initial series of twelve propositions. It remains here only to identify trance depth as the progressive fading of the gen-

[10] The earlier part of our propositional system will be revised eventually to account for this new distinction.

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eralized reality-orientation, which leaves the ongoing contents of awareness increasingly more functionally isolated.

Trance, so defined, is not a strange mystic occurrence happening only in hypnosis, religious ecstasies, and such esoterica. Trance becomes seen as a daily, commonplace occurrence, a somewhat larger way of conceptualizing 'selective attention', and as familiar as the chaotic oblivion of the mind during sleep.[11]

It is useful here to draw an example to show how trance depth makes the distinction between reality and imagination progressively less relevant. The example selected is from the writer's own experience but it is hardly unique. The writer has failed to find anyone among his acquaintances who could not identify minor variants of this experience as also his own. The particular scene happens to pertain to sleep and dreaming, but these are mere stage-settings. Our chief character is the meaning of trance depth.

I had been dreaming when the alarm-clock rang. Opening my eyes, I awakened suddenly. For the barest moment before the dream disappeared I was aware both of waking reality and the dream 'reality' together. I was forcefully struck by the realization of how unreal the dream 'reality' was when observed by my mostly awake mind.

In this experience the waking reality and the dream 'reality' existed together for a fleeting instant. Then, like a superimposed fade-out in a motion-picture sequence, the dream 'reality' quickly dissolved into unawareness and only the waking reality was left in view. Yet for that prior instant both the dream and the waking worlds existed entirely clear and intact together, superimposed yet unjoined. In that fleeting instant I could compare the two worlds, and a startling comparison it was: two universes, fundamentally disparate, with different logic, different boundaries. Chiefly startling was the recognition that my dream was but an unkempt, faded world when compared against the vivid, detailed, unbounded waking world. Imagery was meager, background was hardly painted in.

Nonetheless, during the dream itself the dream world had been an emotionally compelling world to dwell in. It was as vivid and as detailed as it needed to be in order to be totally 'real' to me. Only when compared against waking standards did it seem constricted. But, only beginning with the fleeting instant of superimposition could waking standards be applied. Throughout the dream the only 'reality' was the dream, and the usual reality was utterly irrelevant and unavailable to it.

[11] Trance may be facilitated by, but may occur independently of, the physiological processes attendant to sleep. Our remarks should not be viewed as any identification of trance (or hypnosis) with sleep.

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All this description illustrates that my ongoing phenomenal experience while asleep (the dream) was functionally isolated from the usual abstract schemata of waking life—which is our definition of profound trance depth. It is clear that during this profound trance the ongoing contents of awareness had no need to mimic in every regard the actual occurrences. It was sufficient only that they possessed a 'reality' value at the moment of the experience.

For an individual with excellent visual imagery, a dream (or a hypnotically hallucinated scene) might very well visually mimic the actual scene. For an individual like myself with no visual imagery whatsoever in the waking state and rather meager visual imagery even in dreams, his best dream (or hypnotic hallucination) might only be a faint copy of the original when judged by waking standards. But for both types of individuals the dream (or hallucination) may be unequivocally 'real' at the moment of the experience—provided that trance is sufficiently deep.

16. Depth of archaic involvement is a.) the extent to which during hypnosis archaic object relationships are formed onto the person of the hypnotist; b.) the extent to which a special hypnotic "transference" relationship is formed onto the person of the hypnotist; c.) the extent to which the core of the subject's personality is involved in the hypnotic processes.

It may strike the reader as noteworthy that on the one hand we embrace fully a psychoanalytic concept, and yet, on the other hand, we do not *formally* mention the usual phrasings of this conception; i.e., unconscious fixation of the libido on the person of the hypnotizer by means of the masochistic component of the sexual instinct; nostalgic reversion to that phase of life when passive-receptive mastery represented the primary means of coping with the outside world; an appeal to that universal core which longs for wholesale abdication, unconditional obedience; security through participation in the limitless powers of the all-powerful parent; the evocation of archaic, infantile wish-fantasies regarding the parent-like 'magic' omnipotence of the hypnotist.

Our reluctance to embrace these phrasings is not because we are in disagreement with them. They entirely fit within the above definition of archaic involvement. We suspect, however, that profound archaic involvement may occur with somewhat different dynamic constellations than the above notion of masochistic surrender implies. Empirical clarification is needed, and until it is available we feel it best to leave our formal statement somewhat uncommitted.

17. When depth is profound along all three dimensions, a situation exists with the following characteristics: a.) the role-enactments have

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permeated down to nonconscious levels; b.) the hypnotic happenings become phenomenologically the only possible 'reality' for the moment; c.) intense, archaic object relations are formed onto the person of the hypnotist; d.) in general, all classic hypnotic phenomena can be produced.

When depth is profound along all three dimensions, the cognitively structured strivings to take the required hypnotic role have sunk below the conscious level and become nonconsciously directive and persistent. From the standpoint of phenomenal awareness the resulting strivings are totally compelling and involuntary. In the extreme the usual background of awareness has slipped so far away that even the little disembodied self off in the psychologic distance—which somewhat less entranced subjects often report as watching from afar their own hypnotic behavior—has itself faded out of the bounds of conscious awareness. The hypnotic experiences are isolated unto themselves and thus by default become phenomenally the total 'reality' for the time. The larger personality is profoundly involved with the hypnotic performances, satisfying archaic longings and bestowing an importance, vitality, and energetic meaning upon the hypnotic processes.

When depth is profound along all three dimensions, it is not possible to disentangle clearly the dimensions as conceptually separable entities. Whenever depth is less than profound, but of roughly equivalent depth along all three dimensions, it is equally impossible to disentangle clearly the dimensions. If such parallel variation were always the case, moreover, there would be no merit in conceiving of more than one dimension. The three would most profitably merge in our thinking as but three ways of conceptualizing the same psychologic totality; as different aspects of—or frames of reference for viewing—this single dimension. It is only as we observe instances of gross imbalance among them that the need to conceptualize separate dimensions becomes apparent. The next proposition formally recognizes the conditions and effects of imbalance.

18. When depth along the three dimensions is not in relative balance the resultant hypnosis will have characteristics corresponding to the existing imbalanced configuration.

The appearance of hypnosis when the configuration of depth is imbalanced is a question which is most meaningful when considered against the problem of how to measure the three hypnotic dimensions separately. The diagnosis or measurement of the three hypnotic depths is, however, too complex a problem to be dealt with here, and will be the topic of a later report. In this paper we wish merely to report a few examples in order to clarify the preceding proposition. It should be understood of course that estimations of depth from any one hypnotic item, from

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subjects' reports, and without taking account of the entire context of events can hardly be entirely reliable, but it illustrates the general meaning of variable configurations. Three examples are cited, each referring to the hallucination item in a widely used objective depth rating scale.[12]

Example I. "I knew very well there wasn't a mosquito in the room but when I was told it would bother me I felt an overpowering need to act as if it were. But I didn't feel it and I didn't hear it."

From this subjective report three tentative estimates regarding depth and imagery can be drawn: 1.) the subject's feeling of strong compulsion to act as if the mosquito were bothering him suggests that hypnotic role-taking involvement was quite deep; 2.) the subject's clear awareness that there really was no mosquito present would suggest that trance was far less deep; 3.) his neither feeling nor hearing the mosquito would suggest at best meager touch and auditory imagery representation. The report yields no clue, however, about the depth of archaic involvement.

The second report suggests a somewhat different configuration of depth.

Example II. "I knew you wanted me to feel the mosquito. I tried hard to do it for you but I felt guilty because I couldn't imagine it too well. I acted as if I felt it though, and I felt rather upset that I really wasn't able to feel it."

Four tentative estimates of depth and imagery can be made: 1.) the twin statements, "I tried hard but I just couldn't imagine" and "I acted as if" have the ring of voluntary deliberation and thus suggest that hypnotic role-taking involvement was not very deep; 2.) the subject's awareness of the 'true' state of affairs suggests a rather slight trance depth if any; 3.) imagery representation also appears to be rather slight, though possibly somewhat greater than in the first example; 4.) the subject's disquietude, guilt, and feelings of wanting to please the hypnotist suggest at least moderate archaic involvement.

The third report implies still another configuration.

Example III. "When you told me there was a mosquito I heard him right away and felt him buzzing around my face. Looking back at it now the buzzing wasn't really very clear, but at the time it didn't occur to me that there wasn't a real mosquito."

Three tentative estimates of depth and imagery can be made: 1.) the subject's immediate sensory perception of the mosquito without any feeling of voluntarily trying to do so suggests that hypnotic role-taking

[12] Item 9, Form B, *Stanford Hypnotic Susceptibility Scale*, Weitzenhoffer and Hilgard, (1959).

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involvement was deep; 2.) since the buzz was not really very clear when later judged by waking standards it appears that auditory imagery was only moderate; 3.) the subject's statement that it did not occur to him to doubt the reality of the mosquito at the moment of the experience would suggest that trance was quite deep. The report itself yields no basis, however, for an estimate of archaic involvement depth.

It should be obvious from even these three examples that all combinations of imbalance are possible: depth may be light along two of the dimensions but deep along the third; depth along one dimension may be light, another medium, and the third deep; two may be light and one medium; and so forth.

It is unnecessary to describe the consequences of all configurations of depth in propositional form since a few configurations of greatest theoretical interest carry the underlying meaning of them all. The following three propositions depict the configurations where depth is profound along two of the three dimensions but superficial (or light) along the third.

19. When both hypnotic role-taking and archaic involvement are deep but trance is superficial, a situation exists with the following characteristics: a.) the hypnotic role-enactments have permeated down to nonconscious levels; b.) intense, archaic object relations are formed onto the person of the hypnotist; c.) in general all classic hypnotic phenomena can be produced; but d.) the hypnotic happenings occur along with a relatively intact awareness within the phenomenal field of the more usual state of affairs.

A small percentage of well-trained hypnotic subjects can learn to reintegrate a generalized alertness to outer reality during deep hypnosis so that they have immediate and full availability of critical, waking standards of judgment and yet remain deeply hypnotized along the dimensions of hypnotic role-taking involvement and archaic involvement. These individuals, who are often called active somnambulists, can open their eyes, walk about, talk and appear fully alert and attuned to the real world, yet at the same time remain keenly responsive to the hypnotist and produce all classic hypnotic phenomena except those which require profound trance as an intrinsic component.[13]

These individuals are not to be confused with those less active somnambulists who still remain in at least medium trance. The latter may open their eyes and talk, but there is a glassy-eyed perplexed quality to their stare; alertness is decreased as is concern and contact with the usual generalized reality.

The fully active somnambulist, although still profoundly responsive

[13] Such as age-regression or time distortion.

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to the hypnotist, is not entranced at all nor out of tune with any feature of abstractive appraisal. He may, for example, be vividly hallucinating an object while at the same time describing it as an hallucination and introspecting upon his own mental processes in abstractive terms.

20. When both trance and archaic involvement are deep but hypnotic role-taking is superficial, a situation exists with the following characteristics: a.) the hypnotic happenings become phenomenologically the only possible 'reality' for the moment; b.) intense, archaic object relations are formed onto the person of the hypnotist; c.) all classic hypnotic phenomena may emerge spontaneously; but d.) the subject is generally disinclined to follow hetero-suggestions.

The importance of this configuration of factors can be best illustrated by a close evaluation of the processes which Gill and Brenman (1959) have called the induction phase of hypnosis. These authors have drawn a sharp distinction between a.) the induction phase of hypnosis and b.) the established state itself. Our dimensional analysis would suggest that this distinction derives from particular methods of hypnotic induction and is not an invariant accompaniment of hypnotizing.

In Gill and Brenman's theory the induction phase of hypnosis is the bringing about of a regression, a regressive *movement*. The hypnotic state itself is an established regression in Kris' sense of a regression in the service of the ego. In the established state, a regressed sub-system of the ego is set up within the overall ego. This sub-system is an organized structure; during the induction phase this structure has not yet been built. The induction phase is characterized by the mutual operation of two factors: 1.) a sensori-motor and ideational deprivation leading to alteration in ego-functioning, and 2.) the stimulation of an archaic object relationship onto the hypnotist. The regressive movement can be set into motion by either of these two factors, and once initiated the other factor inexorably develops. The induction phase is further characterized by a freer expression of repressed affect and ideas, the availability of motility to repressed impulses, the appearance and disappearance of hysterical phenomena, spontaneous age-regression, changes in body experience, feelings of depersonalization, and so forth. The authors report that such spontaneous occurrences almost never happen, however, once the established hypnotic state itself is produced.

Gill and Brenman's two intertwined induction phase factors correspond to two of our three dimensions of hypnotic depth. The first factor (sensori-motor and ideational deprivation leading to alterations in ego functioning) is our trance dimension. The second factor (stimulation of an archaic object relationship onto the hypnotist) is our archaic involvement dimension. Also, when the authors view the established hyp-

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notic state as a regressed sub-system within the overall ego, they are referring in psychoanalytic terminology to what we have called profound hypnotic role-taking involvement; i.e., the complex of motivational strivings and cognitive structurings to be a hypnotized subject has become nonconsciously directive.

Gill and Brenman's descriptions of their modal induction techniques show their tendency to use induction strategies which emphasize both trance and archaic involvement but which place little weight at first upon active hypnotic role-enactments. Only later, when trance and archaic involvement are both quite extensive, is emphasis placed upon deepening hypnotic role-taking involvement. The spontaneous emergence of primary process materials which Gill and Brenman observe during their induction phase is entirely consistent with a configuration of a.) extensive trance, b.) extensive archaic involvement, but c.) little hypnotic role-taking as such and little of its involvement depth. In the induction strategies which we tend to favor, much more emphasis is placed upon hypnotic role-taking and hypnotic role-taking involvement from the very beginning. Consequently, there is little occasion to observe a dichotomy between induction phase and established state. In other words, our dimensional analysis suggests that, given induction strategies with considerable emphasis upon hypnotic role-taking and hypnotic role-taking involvement from the very beginning, the kind of distinction between induction phase and established state as described by Gill and Brenman will not occur.

21. When both hypnotic role-taking and trance are deep but archaic involvement superficial, a situation exists with the following characteristics: a.) the strivings to take the hypnotic role have permeated down to nonconscious levels; b.) the hypnotic happenings become phenomenologically the only possible 'reality' for the moment; c.) in general all classic hypnotic phenomena can be produced; but d.) the hypnosis is relatively superficial to the core of the subject's personality.

Most clinicians have such little opportunity to observe profound hypnosis where there is minimal archaic involvement that it is doubtful they would easily believe that such a state of affairs might exist. The therapeutic process itself obliges a reaching down into the core issues of the patient's personality. Even when engaged in experimentation instead of therapy, the clinician's habitual manner usually tends to initiate considerable archaic involvement.[14]

It is only the psychological researcher (especially when working in

[14] The stage-hypnotist's manner has similar results but for different reasons. His stress on mysticism and omnipotence tends to evoke infantile fantasies of magical power and dependency.

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an academic setting) who might regularly see profound hypnoses with minimal archaic involvement. The experimentalist often maintains a greater psychologic distance from his subject than does the clinician (or the stage-hypnotist). There is usually the implicit understanding that some larger scientific question is under test; often there is little requirement that the subject enter into the hypnotic experiences in a deeply personal fashion. Usually it is understood that issues dealing with the core of the subject's personality are to be avoided scrupulously. The researcher's manner, moreover, often belies mysticism and power fantasies. Sometimes the subject has never before seen or heard about the particular hypnotist who may work with him during a particular session. The routine of experimental method may introduce an added note of impersonality; the experimenter may even be slightly bored or otherwise mentally occupied. With sufficiently capable subjects such happenings need not interfere with the successful attainment of the most profound depths of trance and role-taking involvement. But under these circumstances there is far less impetus for archaic involvement to become profound.

How do otherwise profound hypnoses look when archaic involvement is minimal? All classic hypnotic phenomena are readily produced, but the fireworks (evoked primitive meanings) are lacking. The subject puts his whole role-taking 'heart' into it but his archaic involvement 'soul' is much less entangled. Fewer personal interpretations occur; less emotive, dynamic materials emerge. The subject is fully cooperative but the hypnotic happenings do not strike him to the core. His relationship to the hypnotist has not become infused with an unusual importance and wish to please. Whether classic hypnotic phenomena—though outwardly looking much the same—are really subtly different when archaic involvement is minimal is a vitally important theoretical and practical question demanding empirical clarification. Resolution of much of the dispute in the hypnotic literature between the clinicians and the experimentalists may hinge on answers to this question.

22. Interactions and interrelationships may occur among the dimensions.

Our recognition of separate dimensions does not at all deny that usually potent interactions and interrelationships occur among the dimensions. For example, the deeper the trance, the easier it is for archaic contents and modes of functioning to flow into the background of awareness to orient experiences. Thus the deeper the trance the more easily available will be modes of functioning for forming archaic object relationships. The experienced hypnotist will often try to fuse and intertwine all three dimensions into one tangled skein—using trance as a

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wedge to help establish his authority and parent-like image; archaic involvement as a wedge to help increase motivations and further relax generalized alertness; role-taking involvement as a wedge to achieve greater unity with more primitive modes of interpersonal relationship and to further selectively focus attention.

Not all interactions and interrelationships among the dimensions are so productive of greater mutual depth, however. Schilder and Kauders, for example, observe that too much "sleep-consciousness" (trance) prevents "suggestibility" (in this context, role-taking and role-taking involvement), and vice versa. Too profound an infusion of archaic interpersonal meanings into the hypnotic relationship, moreover, may very well interfere with accuracy in comprehending the hypnotist's directions. Experimental investigation is needed to help clarify the exact conditions of mutual aid or disharmony among the dimensions.

Summary

Nine additional formal propositions are presented which extend the writer's earlier presentation of a dual-factor theory of hypnosis to include a third factor, archaic involvement, a feature of hypnosis often stressed by psychoanalytically-oriented theorists. Although interactions and interrelationships usually occur among these three factors, the three are viewed as conceptually separate; i.e., the depth of each may vary independently. Many ramifications of these views are presented. The theory is most properly seen as a synthesis of the enduring insights embedded in many prior theories of hypnosis. In a later paper the problem of measuring depth along the three dimensions will be dealt with directly.

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